

Papers of the Hawaiian Historical Society

No. 14

Journal of a Canoe Voyage along the Kauai  
Palis, made in 1845

BY

HON. CORHAM D. GILMAN

AND

The History of the Hawaiian Mission  
Press, with a Bibliography of the  
Earlier Publications

BY

HOWARD M. BALLOU AND GEORGE R. CARTER

Presented to the Society, August 27, 1908.

HONOLULU, T. H.

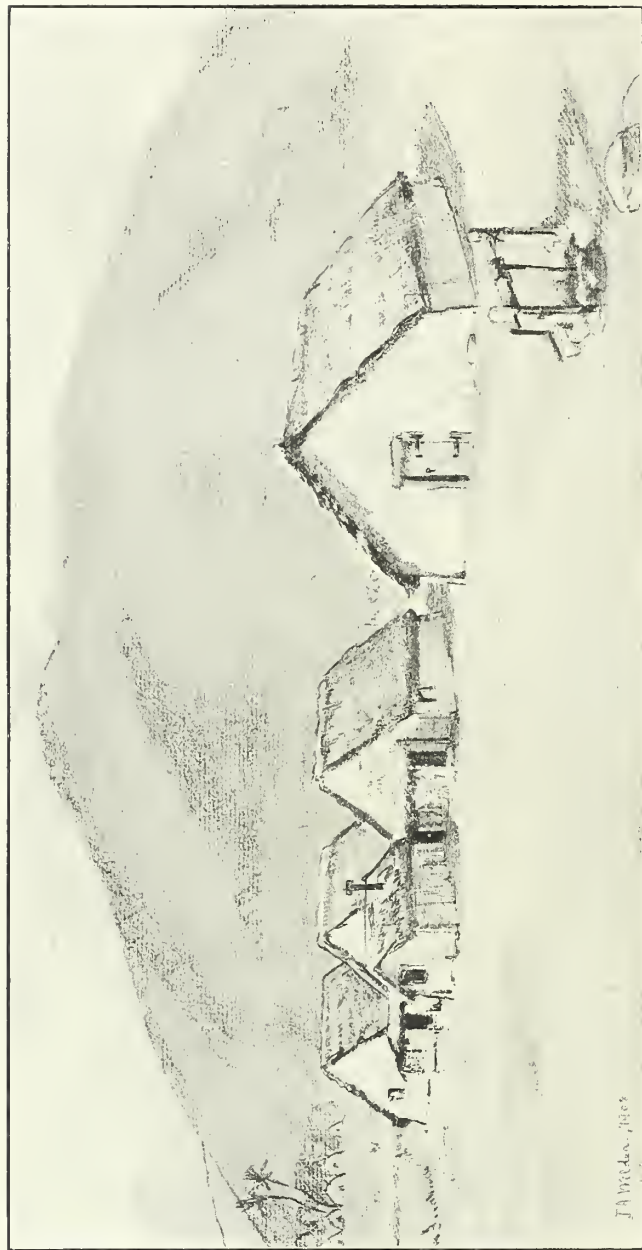
1908







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A VIEW OF THE MISSIONARY ESTABLISHMENT AT HANAROORAH, WOAHO, TAKEN OCTOBER 11, 1820.

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" Palis, made in 1845

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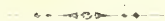
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The cuts of books used in illustrating are furnished through the courtesy of the *Paradise of the Pacific* from an article by W. D. Westervelt, on First Hawaiian Printing, in the October number.

# Journal of a Canoe Voyage along the Kauai Palis, made in 1845

By Hon. G. D. Gilman.

August 19th, 1845, Hanalei, Kauai.

I was awakened this morning by the clock's striking three, and, as it was the hour that I had set for my departure, I prepared myself to leave. I found the table spread with refreshments for the voyage, of which I was glad to avail myself, after which I left the house silently, not wishing to disturb my kind friends so early. The full moon was flooding with its light the grand mountains, the valley and the bay. Not a sound broke the stillness save the gentle splashing of the waves as they broke on the beach. A short walk brought me to the house where the crew of my canoe were sleeping. It was with some difficulty that I roused them up, and got them to move along. I had given them explicit orders the day before to have everything ready when I should come down, but when I arrived, expecting to find the canoe rigged, they were anything but ready. The canoe was not loaded and the men were not together, but part in one place and part in another. After a delay of an hour and a half, we shoved off through the surf and directed our course toward Waimca.

A light breeze sprang up, and the houses and beach of Hanalei were soon lost in the distance. The coast which we were passing was too dim for us to distinguish objects on shore, but as I had ridden past it shortly before, I did not particularly regret this. The sun was just rising when we reached the point where the great *palis* or precipices begin. These precipices are one of the grandest wonders of the Islands, but the danger of examining them on the passage deters many persons from visiting them. There are those who will travel by land sixty miles around rather than sail these fifteen by canoe, and I was warned not to try. But with me curiosity was stronger than caution.

I must confess that when we passed the last landing, and were

fairly entering on the dangerous part, I felt a little timid, for if any accident should happen, there was no help for us. The rocks rose perpendicularly from the water without any landing place, and if upset, the only hope would be the chance of being picked up by some passing canoe. In fact a canoe making the passage was capsized a few days before and her cargo lost. The natives, however, are so expert that they have little or no fear at such times; the canoe was soon righted, and the man's escape with his life was considered hardly worth talking about.

We had not sailed far along the pali, when we came near sharing a similar fate. By some careless maneuver of the natives, the out-rigger, which serves to balance the canoe, rose clear out of the water. In a moment more, if all hands had not thrown their weight on that side, we should have been in the sea. The natives, however, did not seem to notice it, and they took the scolding that I gave them with a most provoking indifference. As the canoe passed on, the cliffs grew more and more lofty. The sea was smooth and there being no wind, our passage was pleasant, giving us an opportunity to examine the varying appearances of the pali. The sea was dashing up against the base of the precipice, and roaring through the caves, which have been worn by the constant action of the waves. The summit of the mountain took the most wild and fantastic shapes. Sometimes sharp spires shot up hundreds of feet, and again a rounded battlement would present its front like a turreted citadel of feudal days, and then a deep valley but a few rods wide might be seen, shut in by steep walls. It is no wonder that the natives give credence to the wild legends which are connected with various points of this range. A few of these I will relate as they were repeated to me, while we sailed along, and served to beguile the tediousness of the voyage.

As the canoe was passing a rock that seemed blackened by volcanic fires, the captain gave orders to stop, and to paddle close in to the rocks. As we drew near, he pointed out an arch large enough to admit a small canoe. The water within, being confined, was agitated so that I did not care to venture in, but went near enough to see that it was a kind of volcanic chimney. Its inner walls showed the effects of the mighty fires, and from an



aperture on the top of the bluff, the light came straggling down, giving the place a weird look. The tradition is that Pele came to these Islands from some foreign land, that Kauai was the first island that she visited, and that she landed at the very spot that I have just described. She tried the foundations of the Island, to ascertain if there was a sufficient quantity of food to be obtained, and this pit or chimney is the place where she descended. She commenced her operations, but soon found that the water was in too close proximity for her convenience. For she and old Neptune were deadly enemies, and in their contests exhibited the fiercest rage, to the destruction of all who might be involved in it. Not liking this situation, she moved on from island to island, till she finally settled on Hawaii.

In another place two small, upright rocks are called "the children," who, it is said, wandered up to the heights, and there perished from thirst, were deified, and became objects of worship.

One place is pointed out as the scene of a comparatively recent occurrence. The old Governor, Kaikioewa, was on this side of the island, and arrived (I believe) by an inland route on the summit of a very precipitous peak, and there sat down to drink *awa*. While enjoying his cup, he decided that he must have a drink of water from a spring some hundred feet below and despatched a native to get it. The native knew better than to offer any objection. He could but die either way. A comrade offered to go with him, and together they descended the precipice, and climbed back again in safety. Any one looking at the place would pronounce the feat next to impossible.

When we had passed about two-thirds of the pali we came to a little bay making in between two arms or points of land, on the shore of which we noticed several canoes, and a few miserable huts. As the morning was well advanced, I consented that the men should land to refresh themselves with rest and food, and while they were doing this I strolled around to see the place. It would answer well for a place of detention, for there is no visible way of ingress or egress except by water, and yet there is a way for those who have sufficient nerve to brave the danger. As we came along, I had noticed a sort of ladder placed against the face of the cliff,

for the purpose of reaching the heights above. A native presented himself as a guide, and I let him lead the way. Starting off, I had no doubt that I was going to ascend the ladder at once, but I had taken but a few steps before I found myself halting and reconnoitering. The way which had appeared so easy, now showed itself full of danger. The path has been excavated by the natives with their rude tools, from the face of an overhanging cliff. It is not a level, but is formed like a gouge turned edgewise, so that one's hold is very precarious. It is also too low to admit of any other than a stooping posture, and I was obliged to shuffle along with the utmost caution. My guide seemed quite at home, as he stood upright outside of me, with his body projecting beyond the surface of the cliff, and encouraged me on. I had taken off my shoes, and by degrees had worked myself two-thirds past, when I rested for a survey. There I was, my chief support a little projecting stone, not sufficient to afford a hold for my whole foot, and my hands clinging with a death grasp to the rock, and in this situation overhanging a gulf, that was foaming and boiling, as the surf broke over the rocks some sixty or seventy feet below me, and which would have proved my death place, if I had made the least mistake or slip. I had strong curiosity to go forward, but discretion prevailed, and I returned. I was then told that few white men had gone as far as I had, and that none had ever passed up the ladder. Taking a less dangerous standpoint, I took occasion to examine the ladder. It is made of trunks of two cocoanut trees, one of which stands against the cliff, and the other out from it, like planting the side of a ladder against a house. The outer stick is well secured with ropes, and is the only means of communication between above and below. The natives pass up by it, even with a load, as unconcerned as if passing by the best bridge. It is surprising to see even the children pass it free and unconcerned, as if on level ground. I can only wonder that there is not an accident every day.

A few rods back from the beach rise the cliffs, in some places perpendicular for 500 feet, forming an amphitheater. Along the base on one side are ranged the houses, which form a striking contrast with the black mass of rock rising behind them. All their food comes from above, where it is said there is a fine valley,

(Nualolo), which the feet of white men have never profaned. Here, shut out from all intruders, they live in peace and happiness, such as it is—pleasure today—borrow no thought for tomorrow.

When His Majesty passes around the island, he stops here for a part or the whole of the night, to see an exhibition of fire works, got up for his entertainment. It consists in throwing light poles, which have been set on fire, from a lofty peak (Kamaile) overlooking the sea. If skillfully thrown, they will go a long distance, making a pretty show. The natives sometimes take a large bird, and set it off with some burning substance attached to it.

This little bay is the gathering place for canoes passing between Waimea and Hanalei, as well as for those that go over to the island of Niihau, which can be seen here at a distance of about 25 miles.

Having spent about an hour at this place, we again took our seats in the canoc, and continued our voyage towards Waimea. Our company was now increased to four canoes, ours being the largest, and there was something of a contest as to which should lead, but I believe that when so inclined, we could distance the others. The three other canoes were bound for Niihau. One of them was quite small, containing only three persons, a man and two women, who handled their paddles like professional rowers. The top of the canoc was covered with mats firmly secured, with openings left just large enough to admit their bodies, but at best it was a slight affair to stand the rough seas in the channel.

As we were passing by a very high bank, I noticed the figure of a native sketched upon it. This was very distinct, its limbs, its brown skin and a white cloth wrapped around its loins, and reminded me of rocks found at home, which had been marked by the Indians. I was quite surprised when a shrill whistle and a beckoning movement of one arm dispelled the illusion. It was a young native who was standing against the face of the rock, watching us.

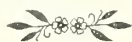
After paddling five or six hours, including stops, we passed the further extremity of the Palis in safety, and the whole appearance of the land immediately changed—from lofty and fantastic peaks and precipices to a barren, uninteresting sand beach, on which

we tried to land for water, but found the surf too heavy. The canoemen had shirked their work and we were much behind the usual time for the passage. Meanwhile there was not a breath of wind, the sun was pouring down his scorching rays, and the sea like a mirror reflected them with blinding intensity. The men, however, seemed perfectly indifferent as to the length of the voyage. For an hour we had a most disagreeable sail along a monotonous sand flat.

At last we came in sight of the cocoanut trees near Waimea, and I urged the men, but in vain. Suddenly a strong wind arose. The sea was soon running very high and covered with white-caps, and every few minutes it broke over us, half filling the canoe. It did no good to talk to the men, although I offered them a reward—they were *criminals*, and seemed indifferent to life or death. It having become dangerous to proceed, I ordered that the canoe should be beached, which was done with difficulty and danger, but we were safe. Waimea was nine miles away, and the distance had to be *walked*.

About 4 o'clock p. m. I arrived, tired and hungry, at the hospitable residence of Rev. S. Whitney, the missionary of this station, where a most cordial welcome, a good bath and a warm supper did much to refresh me. I had been twelve hours in the canoe, where I could neither lie down nor sit up with any degree of comfort, and as I had expected to be at Waimea to breakfast, I had not brought any food with me except a few dry crackers. Besides, after the wind rose and particularly in getting ashore, I was wet through.

But after a good night's rest I rose quite refreshed. After breakfast Mr. Whitney showed me his vineyard, which is the best on this island. The first plants were introduced by the Russians.





# The History of the Hawaiian Mission Press, with a Bibliography of the Earlier Publications.

By Howard M. Ballou and George R. Carter.

Although the first missionaries to the Hawaiian Islands were accompanied by a printer, Mr. Elisha Loomis, who brought with him a press and several fonts of type, nothing was printed there for nearly two years. In a joint letter of the missionaries, dated Feb. 1, 1822, they say:

“ We are happy to announce to you that, on the first Monday of January (1822), we commenced printing, and, with great satisfaction, have put the first eight pages of the Owhyhee spelling-book into the hands of our pupils, copies of which we now transmit to you for the examination of the committee and as little articles of curiosity from these dark isles. By the next conveyance we hope to send complete copies with a preface. The edition will be small, about 500 copies. We should be obliged if the committee should suggest alterations and amendments from a perusal of the first eight pages.”

A more detailed account of this first operation of the press, as described by one of the participants, Mr. James Hunnewell, is given in the Hawaiian Club Papers.

“ The first printing press at the Hawaiian Islands was imported by the American missionaries, and landed from the brig *Thaddeus*, at Honolulu, in April, 1820. It was not unlike the first used by Benjamin Franklin, and was set up in a thatched house standing a few fathoms from the old mission frame house, but was not put in operation until the afternoon of January 7, 1822. At this inauguration there were present his Excellency Governor Kiamoku (Kalanimoku)\*, a chief of the first rank, with his retinue; some other chiefs and natives; Rev. Hiram Bingham, missionary; Mr. Loomis, printer, (who had just completed setting it up); James Hunnewell; Captain William Henry and Captain Masters

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\*Should be Keaumoku (Gov. Cox), not Kalanimoku (Gov. Pitt).

(Americans). Of these named, Mr. Bingham and Mr. Hunnewell are the only survivors (August, 1868). Mr. Loomis "set up" Lesson I. of a spelling-book. Kiamoku (Kalanimoku) was instructed how to work the press, and struck off the first impression printed in the Hawaiian Islands. Mr. Loomis struck off the second and Mr. Hunnewell the third. The last mentioned impression has been given by Mr. Hunnewell to the "American Board," and is now in the Mission collection, Pemberton Square, Boston. It is a sheet four by six inches, headed "Lesson I.," beneath which are twelve lines, each having five separate syllables of two letters. This was certainly the first printing at the Hawaiian Islands, and probably the first on the shores of the North Pacific Ocean. This account is from Mr. Hunnewell (who visited the islands before the *Thaddeus*, in which vessel, also, he arrived with the press), and is transcribed from his personal explanations, and from his notes made at the time of the event described."

# 1. Lesson I.

[Honolulu: Jan. 7, 1822.] Broadside. (6x4).

Not seen. Subsequently printed on pages 2 and 3 of the spelling-book.

An unpublished account of the same event from the journal of the missionaries in a manuscript volume in the library of the A. B. C. F. M. is of like purport.

Monday, Jan. 7. A day of special interest. Commenced, as the first printing ever done in the Sandwich Islands, the operations of the printing press, having fitted up for the purpose one of the thatched houses built for us by the government. Gov. Cox, who seems to take as friendly and lively an interest in our work as any of the windward chiefs, was present, and assisted with his own hands in composing a line or two and in working a few copies of the first lesson of Owhyhee syllables, having the composing stick put into his hands, and being shown when to take and how to place the types, and then to pull the press. Several gentlemen were present, Captain Masters, Captain Henry, Mr. Hunnewell from America, and Mr. Butler, a resident of Mawe, who all took an interest in this novel scene, while one of the highest chiefs of these islands aided in commencing the printing of his native tongue. He too congratulated himself upon the achievement. But our interest is in view of future and distant results, which cannot but be happy.

Jan. 10. The King returned from Wititi to Hanaroora. Brother Loomis printed his name in large elegant capitals in two

forms, RIHORIHO and LIHOLIHO, and showed them to him to have him settle the question whether "r" or "l" should be used in spelling his name and he decidedly chose the former.

Jan. 11. Boka and his wife made us a friendly call \* \* \* and examined the printing office with marks of approbation. Brother Loomis printed his name also in large capitals to compliment him and to show him the use of types.

Jan. 12. For the encouragement of punctual attendance, diligence and good conduct in our pupils, Brother Loomis printed a supply of several kinds of tickets of approbation, some of which were given out at the close of the school today and with which the children were delighted.

Jan. 17. Six pages (of the spelling book) are nearly set up.

2. [Cards of approbation].

[Honolulu: Jan. 12, 1822.]

Not seen.

3. (No title page.) The alphabet.

(No imprint.) [Honolulu: Jan. 1822.] 16pp. 8vo. in half-sheets. (6¼x4). 500 copies.

A unique copy of this first spelling-book, just discovered by Mr. Westervelt among the archives of the Hawaiian Evangelical Association, is found to differ from the second edition, a cut of which is printed opposite page 19, in the following ways:

Page 1, third line, *Owhy*. instead of *Hawaii*.

Page 2, several hyphens changed to dashes in the later edition, and the columns of lesson I. set much closer at first than in September.

He has also detected a minute difference between copies of the September edition, the last word on the fifth page being "he lii" in some instances and "he li" in others.

Which of the thatched houses shown in the illustration of the first establishment of the missionaries was used as the first printing office is not stated. The drawing is made by Mr. James A. Wilder from an outline sketch in a volume of manuscript letters in the library of the A. B. C. F. M. to which is appended the following description:

"A view of the missionary establishment at Hanaroorah, Woahoo, taken Oct. 11, 1820, by Dexter Chamberlain.

Explanation. No. 1 is the house for public worship, school

and social prayer, and a part of it affords a study and lodging room for Mr. B. It is 28 ft. long and 20 wide, has two doors and three windows. The window that appears at the south end looks out towards the open sea, which is about a mile distant. The door at the opposite end opens towards the mountain and towards the road leading from the village eastward to Wititi.

No. 2 is a dwelling house, it has one door and three windows, two rooms, one for a lodging room for Mrs. Loomis, and the other for orphan girls.

No. 3 is a dwelling house occupied by Capt. Chamberlain and family, it has one door, four windows and three rooms.

No. 4 is a store house about 30 ft. square, built like the others in the same line and with the same materials, viz., round poles from 1 to 8 inches in diameter and thatched with grass, super-added to which are walls and a covering of mortar made of clay and grass to secure it from fire and from rogues.

No. 5 is a dwelling house now occupied by Dr. Wiliems and unfortunate British seamen, but intended for a lodging house for John Honorii and orphan boys. (Not shown in the frontispiece.)

No. 6 is a small cooking house where the stoves and a large boiler are set up. This is covered with mortar.

No. 7 is a *Ranai* or a long open building connecting the doors of these houses, having itself three entrances, two on the south side and one to the east end.

No. 8, the spring of water."

Prof. Alexander states that the sketch seems to have been taken from a point southwest or seaward from the houses looking inland. The road mentioned is no doubt identical with King street and the existing row of ancient buildings now preserved by the Cousins' Society probably occupy the former site of the first missionary houses.

4. [Port regulations.]

[Honolulu, March 9, 1822.]

Not seen. Title from "Memorandum of printing at the mission press, Oahu," a manuscript note-book in the archives of the Hawaiian Evangelical Association, containing 15 pages of items printed up to 1828.

5. (No title page.) The alphabet.

(No imprint.) [Honolulu: Sept. 1822.] 16 pp. 8vo. in half-sheets. (6 $\frac{1}{4}$ x4). 2000 copies.

Second edition of 3. Two varieties.



This spelling-book remained the only text-book for use by the pupils until the end of the following year, a scarcity of paper preventing a new edition. It contained, besides a copious list of words, several lessons in reading, exhibiting some of the leading doctrines and precepts of the gospel.

On Aug. 30, 1823, the missionaries write:

“Completed the walls of the printing house, which when covered will be ready for use. The building has cost 250 Doll. and will probably require 50 more to complete it. The walls, snug and firm, are made of old coral dug in the plain a few rods from our door, and laid in mortar made of the common soil. The dimensions are 28 feet by 17, which will afford room for two presses with their variety of apparatus, when the Scriptures shall be ready to be printed. We have sent to Canton for tile to cover the roof.”

This is undoubtedly the little coral building still standing Ewa of the old Mission Home, as its dimensions correspond with the above description.

On Oct. 23, 1823, they write:

“We are about to put to press within a few days an edition of twenty hymns prepared principally by Mr. Ellis. We purpose also to print a catechism and a tract.”

6. [W. Ellis and H. Bingham.] Na / himeni Hawaii; / he me / ori ia Iehova, / ke / Akua mau. / (*Quotation, 3 lines, Davida.*)

Oahu: / paiia i ka mea pai palapala a ka / poe misionari. / 1823. / 60 pp. 24 mo. in quarter-sheets. ( $4\frac{1}{2} \times 2\frac{7}{8}$ ). 2000 copies. Old orthography.

The Hawaiian hymns: for praise to Jehova, the eternal God. (*Quotation, 3 lines, Psalms.*)

Oahu: printed upon the thing printing paper, by the mission-ary people.

This first Hawaiian hymn-book, the joint production of Messrs. Ellis and Bingham, contained 47 “songs to Jehova, the true God.” A large proportion of the hymns were original, but among them were translations of Watts’ 50th psalm, of Pope’s ode, “The dying Christian to his soul,” “Owhyhee’s idols are no more,” (originally Taheite’s), the jubilee hymn, several choruses from Handel’s Messiah, &c.

The book also contained translations of more than forty select passages of scripture, one as a heading to each hymn. It was used somewhat as a school-book.

From a letter written by Mr. Loomis, Oahu, Dec. 31, 1823, we learn that it had at first been contemplated to print the Hawaiian language with accented vowels.

He writes:

“I am sorry to inform you that the type which you forwarded to us by the Octavia are of no service, they being of a size much larger than those which we had here before. The font of types which we have here is what is called small pica, and it was for small pica accents (accented vowels) that we wrote. The accented vowels were received by the Octavia but they are of the size called pica and of course much too large to be used with small pica.

“In consequence of this mistake we are under the necessity of printing our books without any characters to denote the different sounds of the vowels, a proper distinction of which is very desirable.”

On Feb. 27, 1824, the brethren held a meeting for consultation with a view to fix on some uniform methods of distributing the hymns and other books which might be published for the people. After various arguments it was unanimously resolved that elementary books and the first edition of the Hawaiian hymns be distributed gratuitously among the people, but that efforts be made to interest the chiefs and people in the business of furnishing themselves with books by defraying the expense.

On March 3, 1824, it was “Voted, that on the publication of any new work at the mission press, within two years from this date, each of the brethren be allowed, for his own private use, twelve copies; and that our fellow laborers in the Society Islands and Messrs. Tyerman and Bennett be presented each with a copy, the Societies of Inquiry Respecting Missions in the theological seminaries at Andover and Princeton three copies each, the American Board of Missions three dozen copies, and the Foreign Mission School at Cornwall six copies.”

None of these libraries, however, now contain any examples of the earliest printing and but scattering examples throughout the first decade.

A paper drawn up on Mar. 29, 1824, by Capt. F. Arthur, and

signed by a number of respectable masters of whaleships then in port, with a view to suppress intemperance and encourage exemplary deportment among those engaged in the whale fishery, was presented by a committee of their number, Capt. J. Allen, Capt. G. W. Gardner, and Capt. S. Chase, with a request that it might be printed in order to furnish the different ships of the fleet each with a copy. The missionaries gladly undertook to print the document, and in connection with it another paper drawn up by one of them, intended to explain more clearly its design and to recommend its object more fully.

7. [F. Arthur. "A hand-bill signed by 11 shipmasters, with a design to check among their crews the excessive use of ardent spirits.]"

[Honolulu: March 29, 1824.] Broadside.

Not seen.

8. Spectator. Good devised.

Oahu, (S. I.): March 31, 1824. Broadside. ( $9\frac{1}{2} \times 7\frac{3}{8}$ ).  
Printed twice on each sheet.

In the Journal of the Mission, March, 1824, is written:

"The two editions of the spelling book being about exhausted and multitudes of people at the different stations being ready to receive books who cannot now be accommodated, the necessity for printing more is very obvious. But not having a sufficient quantity of printing paper to spare for an edition of the spelling book large enough to meet the demand for the ensuing year, we concluded to employ what paper we could spare in printing a little elementary work condensed into four pages which should contain what is necessary to teach a pupil to read and spell and contain also some useful maxims and precepts and a few select portions of sacred Scripture.

"We are happy to state that Boki when he embarked for England left a small quantity of cartridge paper for the purpose of printing books for his people, whom he wished to have instructed. This will answer admirably for our purpose and will of itself give 1500 copies of the little work, that is, half the edition of 3000 copies. Probably cartridge paper or log paper would on the whole be the most economical for elementary books of any that could be furnished for the natives, as it is fair, strong, and durable and its thickness is no objection but a recommendation to it for small books of only a few pages which are designed to be worn out by use."

In April, 1824, Opiia sent some native tapa to make the experiment of its fitness for printing, and two or three copies of the hymns were printed on tapa.

On April 18, 1824, Mr. Loomis finished printing an edition of 3000 copies of the elementary lessons for schools, prepared jointly by Messrs. Bingham and Ellis. It contained the alphabet, Arabic figures, specimens of Roman numerals, exercises in spelling from monosyllables to words of ten syllables, with a due proportion of exercises in reading, including about thirty select verses of scripture, and a doxology to the blessed Trinity. Half of the edition was printed on cartridge paper presented by Boki on his embarkation for England.

9. (No title page.) Ka be-a-ba.

(No imprint.) [Honolulu: April 13, 1824.] 4 pp. (6x3 $\frac{3}{4}$ ). 3000 copies.

10. (No title page.) Ka be-a-ba.

(No imprint.) [Honolulu: 1824.] 4 pp. (6x3 $\frac{3}{4}$ ). 4000 copies.

Second edition of 9.

In October, 1824, Mr. Bingham began a translation of the Gospel of Matthew, spending a portion of each day in comparing the Latin, English and Tahitian versions with the original Greek, and endeavoring to produce an Hawaiian version as clear and correct as the genius of the language and his acquaintance with it would admit. He completed the first chapter on Oct. 21, 1824, after three weeks' labor.

At Lahaina, Mr. Richards also commenced on the same Gospel. In the morning, he took Knapp's testament, Schleusner's lexicon and a few other helps, and strictly examined the passage he desired to translate. In the afternoon, he gave the passage to Maro in the Hawaiian language, and Taua, the Tahitian, did the same from the Tahitian translation. Then Maro returned it to Mr. Richards in pure Hawaiian. This was written down for further inquiry and to be read to the chiefs and people with a view to ascertain how they understood it. Other translations were made at different stations, Messrs. Thurston and Bishop being assisted by Gov. Adams. The several versions were then



compared and criticized and a standard copy derived therefrom.

The details of the final revision are supplied by a letter from Mr. Chamberlain dated Sept. 11, 1827.

“The work of revising and correcting the Gospel of Matthew was first assigned to Messrs. Bingham and Richards, and it was hoped that the business might be attended to while the brethren were together at the general meeting [Sept. 1826], but Mr. Richards, being under the necessity of returning to his station before much progress had been made, his place was supplied by Messrs. Thurston and Bingham; but a few chapters only were revised before the brethren were called to this place [Honolulu] to meet the gentlemen who replied to our circular.

“Nothing could be done while they were together at this place, and subsequently the various and arduous duties of this station occupying so much of Mr. Bingham’s time and attention, it became necessary to send the manuscript to Hawaii to be revised by Messrs. Thurston, Bishop and Ely.”

On Nov. 17, 1824, Mr. Loomis printed a handbill prepared by Captains Clasby and Paddock for those masters and officers of ships who were ready to agree to prohibit females from visiting their ships for the purpose of prostitution. It was signed by the masters and officers of four whaling ships lying at Lahaina, viz., the Hydaspe, the Thames, the Enterprize, and the Aurora.

11. (No title. First line in bold type.) The suppression of vice is at once a duty and. (Dated) Lahaina, Maui, (Sandwich Islands,) Nov. 5, 1824.

[Honolulu: Nov. 17, 1824.]

12. Blank bills of lading for Capt. Wildes.

[Honolulu: Dec. 9, 1824.] 200 copies.

On March 14, 1825, the missionaries at Honolulu write:

“Karaimoku has recently encouraged the printing of a new spelling-book or a new set of elementary lessons, consisting of eight pages, which is to go to press this week, of which we shall now print 10,000 copies. We should have had it larger had we paper sufficient. Karaimoku would send today to Canton for paper if the ships should return here, but this is doubtful. Our last elementary lessons, of which we printed about 7000 copies, have been nearly all distributed and new applications are daily made for more.”

On April 8, 1825, the Journal of the mission records as follows:

“Put to press a new spelling book or tract of new spelling and reading lessons containing eight pages. The reasons for printing a new one are briefly thus: The last one was found to be far too limited and we desired to add as much new evangelical matter as possible to the little that has been before printed and in the hands of some thousands of people. The reason for making this so small is simply the great scarcity of paper compared with the number of those who are ready to be taught. As we obtain more adequate supplies for elementary books we shall make additions in the form of separate tracts, of which we can print and distribute a smaller or larger number according to our means and according to the pressure of the wants. The tract will be numbered 1, 2, 3, 4, &c., and the beginners throughout the nation will receive only the first, that is the spelling and reading lessons; those more advanced the others, in succession, according to their progress and our ability to supply them.”

13. (No title page.) Ka be-a-ba.

(*At end*.) Oahu: printed at the mission press—April, 1825. 8 pp. (6x4). 20,000 copies.

From the manuscript minutes of the general meeting of the missionaries, May, 1825:

Wed., May 18. The general meeting met according to adjournment and upon the question “Is it expedient to publish a scripture tract and catechism?”

Motioned that a scripture tract be published as soon as practicable.

Motioned that Brother Bingham be requested to prepare one for the press.

Motioned that a catechism be prepared and published as soon as practicable.

May 19. Resolved that the improved doctrinal Tahitian catechism be considered the basis of the one now to be prepared.

Motioned that a committee of three be appointed to prepare the catechism for publication. Messrs. Bingham, Bishop and Loomis were appointed.

The committee was afterwards enlarged and Mr. Ely added to it. These were immediately prepared and printed prior to June 21, the date of the departure of Mr. and Mrs. Bishop and Mr. and Mrs. Ely for Lahaina. The catechism contained seventy-one questions and answers on the most important doctrines of the Bible.



# THE ALPHABET.



## VOWELS.

## SOUND.

*Names.*

*Ex. in Eng.*

*Ex. in Hawaii.*

**A a** --- â as in *father*, la—sun.

**E e** --- a — *tete*, hemo—cast off.

**I i** --- e — *marine*, marie—quiet.

**O o** --- o — *over*, one—sweet.

**U u** --- oo — *rule*, nui—large.

## CONSONANTS.

*Names.*

## CONSONANTS.

*Names.*

**B b** be | **N n** nu

**D d** de | **P p** pi

**H h** he | **R r** ro

**K k** ke | **T t** ti

**L l** la | **V v** vi

**M m** mu | **W w** we

*The following are used in spelling foreign words:*

**F f** fe | **S s** se  
**G g** ge | **Y y** yi



14. He mau kanawai, / no ke ava o Honoruru, Oahu. /  
Regulations for the port of Honoruru, Oahu.

(Signed) Karaimoku. Oahu, Sandwich Islands, June 2, 1825.  
Broadside. (10x8).

Hawaiian and English in parallel columns.

15. (No title page.) [No. 3.] / He ui / no ka olelo a ke Akua. /

(*At end*.) Oahu: printed at the mission press.—June, 1825.  
8 pp. (6½x4). 4,000 copies.

Questions of the Word of God. (Catechism.)

16. (No title page.) [No. 2.] / He olelo a ke Akua. /

(*At end*.) Oahu: printed at the mission press.—June, 1825.  
4 pp. (6⅝x4). 7000 copies.

A word from God.

Described in the Memorandum of Printing as “Selected Scriptures, a supplement to the spelling book, and struck off on the same sheet in using demy.”

On August 18, 1825, Mr. Loomis informs the corresponding secretary:

“The press we now have is so much worn in the screw as to render it impossible to take an even impression, and as the screw is cracked we know not how soon it may become worthless.”

On Aug. 20, 1825, Mr. Bingham writes to the same effect:

“Our printing press is materially damaged and may fail utterly at any time. The nut in which the screw plays is cracked quite in two.”

Mr. Loomis asks for a supply of green and yellow paper, as the natives were very fond of covering their books with colored paper, and would readily give potatoes and other supplies in exchange for anything of the sort.

Mr. Bingham, writing from Oahu, Aug. 30, 1825, says:

“We have in all printed more than 16,000 copies of spelling books, 4000 copies of a small scripture tract and 4000 copies of a catechism on the most important doctrines of scripture. These tracts are all small owing to a scarcity of paper. The reading lessons of each spelling book or tract are different from the others, so that in fact five tracts have been printed and distributed among some thousands of the people, besides the first edition of

the hymns of sixty small pages, which is now entirely exhausted. We have endeavored to encourage the chiefs to purchase paper for printing books. Karaimoku has recently purchased twenty reams of foolscap at eight dollars a ream for elementary books for his people. We have been obliged also in many instances to require a sheet of paper in exchange for a tract."

17. (No title.) [No. 1.]

(*At end*.) Oahu: Printed at the mission press. Oct. 1825. 8 pp. ( $6\frac{1}{4} \times 4$ ). 19,000 (?) copies.

18. [The 100th Psalm.]

[Honolulu: Nov. 16, 1825.]

A card printed for the opening of the church built by Kalaimoku at Honolulu.

Not seen. Title from Memorandum of Printing.

19. [Port regulations.]

[Honolulu: Nov. 17, 1825.]

"A large handbill in English and Hawaii."

Not seen. Title from Memorandum of Printing and Loomis' diary.

20. (No title page.) [No. 4.] / Kc kanawai o Iehova. /

(No imprint.) [Honolulu: Dec. 1825.] 4 pp. ( $5\frac{1}{2} \times 3\frac{3}{4}$ ). 4000 copies.

The laws of Jehova.

"The Decalogue, ordinances and the Lord's Prayer. A supplement to the catechism, but arranged so as to be printed on the same demy sheet when obliged to use that paper for that purpose."

21. [A hand-bill containing the Decalogue and fourteen distinguishing traits of Christian character, intended particularly for those who desire baptism.]

[Honolulu: Dec. 1825.]

Not seen. Title from Memorandum of Printing.

22. [A circular by Kalaimoku, containing his views of the word of God, his desire to serve him and have all the people serve the Lord Jehova, our Lord and Savior.]

[Honolulu: Dec. 1825.]

Not seen. Title from Memorandum of Printing.

23. (No title page.) [No. 5.] Ka manao o na arii.  
(No imprint.) [Honolulu: Dec. 1825.] 8 pp. 3000 copies.  
Thoughts of the chiefs.

Compositions by the higher chiefs and their sentiments respecting Christianity. This book was not valued by the people, nor much read.

24. (No title page.) [No. 3.] / He ui / no ka olelo o ke Akua. /  
(*At end*,) Oahu: printed at the mission press, December, 1825. 8 pp. 7500 copies.

Questions concerning the Word of God. (Catechism.)  
Second edition of 15.

25. (No title page.) [No. 4.] Ke kanawai o Iehova.  
(*At end*,) Oahu: printed at the mission press, Jan. 1826.  
4 pp. (6 $\frac{3}{4}$ x4.) 10,000 copies.

The laws of Jehova.  
Second edition of 20.

A summary of the printing operations is found in a joint letter, Oahu, Mar. 10, 1826.

“In the course of the year 1825 five small new tracts in the native language were printed, amounting to 59,000 copies, a large proportion of which were distributed during the same period. Of tract No. 1, containing the elementary lessons for spelling and reading, &c., with select passages of scripture, and which made the largest part of the above sum, 41,000 copies were printed, and nearly all distributed over a great portion of the whole extent of the Sandwich Islands. There has been and still is a very great demand for hymns. The second edition (10,000 copies) is now nearly through the press. This will exhaust our paper.”

As it was soon evident that the printing office was too small, an addition of stone was commenced late in 1825. It was two stories high and 30 by 19 feet on the outside, located, according to Dr. Sereno E. Bishop, on the Kawaiahao Seminary premises, fronting King St., opposite the old Mission House.

26. [W. Ellis and H. Bingham.] He / mau himeni, / e / ori ia Iehova, / i / ke Akua mau. / (*Quotation three lines, Davida.*) / O ka lua keia o ke pai ana. /

Oahu: / Paia i ka mea pai palapala a ka / poe misionari. / 1826. /

(*At end*) Oahu: printed at the mission press. 60 pp. 24 mo. in  $\frac{1}{4}$  sheets. ( $5\frac{1}{8} \times 2\frac{7}{8}$ ). 10,000 copies.

Second edition of 6.

27. On writing-book covers. 11 cuts of ships, animals, etc. Oahu, paia—June 1826. (*On back cover,*) Ke kanaka maitai o Samaria. ( $7\frac{7}{8} \times 6$ ). 500 copies.

The good Samaritan.

28. (No title.) [No. 1.]

[Honolulu: July, 1826.] 8 pp. 22,000 copies.

Second edition of 17, the pi-a-pa or spelling book. Not seen.

29. (No title page.) [No. 4.] Ke kanawai o Iehova.

[Honolulu: July, 1826.] 4 pp. 6000 copies.

Third edition of 20 and 25.

Mr. Loomis writes on July 27, 1826.

“The subject of adopting a uniform system of spelling had often been proposed, but always some person or persons thought it should be delayed. About a year since it was resolved in a general meeting to take the votes of all the members of the mission on the subject. The result is that of the eleven members eight only voted, and these eight were unanimous in wishing to cast out of the alphabet *b* and *d* and one of each of the interchangeable letters. Two of the eight votes, however, would have preferred retaining the *r* rather than the *l*. The other six votes were unanimous in wishing to cast out the *r* rather than the *l* and all were unanimous in regard to the other letters. Accordingly in what we now print the *b*, *d*, *r*, *l* and *v* will not be found. It is hoped we shall now see uniformity in spelling Hawaiian words not only here but in foreign countries.”

30. (No title page.) Sandwich Islands, October 3, 1826. To the friends of civilization and Christianity.

[Honolulu: 1826.] 3 pp. 4 to. ( $10 \times 8$ ). 300 copies.

Circular letter of the missionaries. Reprinted Missionary Herald, Vol. 23, pp. 240-242. (Aug., 1827.)

This circular was prepared at the general meeting of the missionaries at Kairua, Hawaii, Oct., 1826, and was printed at the mission press and immediately distributed among the foreign residents and visitors at the islands. It was intended to meet the principal allegations which had of late been brought against the mission, though without formally stating them.

For regulating the apportioning of the publications to the dif-

NA  
HIMENI HAWAII;  
HE ME  
**ORI IA IEHOVA,**  
KE  
**AKUA MAU.**

*E hoonani ia IEHOVA, e oukou na aina  
a ʻiā : e hoorea ia Ia e oukou na kanaka  
a ʻiā. — Davida.*

—  
OAHU:  
PAĀ I KA MEA PAI PALAPALA A KA  
POE MISIONARI.  
1823.

The first hymn book. (6, p. 13).





Cover of writing-book. (27, p. 22).

ferent stations and the general method of disposing of them to the people, the following resolutions were adopted at the general meeting Oct. 7, 1826:

1st. Resolved that for a present arrangement Kauai be allowed one-tenth of all the books printed; Oahu three-tenths; Maui two-tenths, and Hawaii four-tenths.

2nd. Resolved, that the new schools may be supplied gratuitously with the first book at the discretion of the missionary superintending them.

3d. Resolved, that we deem it expedient to exchange our other books for any of the produce of the islands that we can turn to good account, regulating the price according to the value of the article at the station where exchanged.

The health of Mr. Loomis had been for some time such that he was unable to superintend the press. It was thought desirable, therefore, to allow him to return to America for the double purpose of regaining his strength in a colder climate, and of supervising the publication of some of the Gospels, which were nearly ready for the press, and which could be printed more expeditiously in the United States than at Honolulu.

He sailed for Valparaíso Jan. 6, 1827, and thence to Baltimore, where he arrived in June.

The departure of Mr. Loomis rendered it necessary that one of the other brethren should assume the superintendence of the press, and this duty devolved of necessity on Mr. Bingham, who alone had given sufficient attention to the subject to take oversight of the printing. He had some little assistance from a journeyman printer.

A new tract, No. 6, of 16 pages containing Christ's Sermon on the Mount, and some selections from the Gospel of Matthew was struck off a few weeks after Mr. Loomis' departure, the press work being performed by native assistants, Richard Karaiaula, John Ii and Kuaana, who had become very useful in the printing department. Three thousand of the 18,000 copies of this edition were printed on paper furnished at the expense of Karaimoku and two female chiefs, Kaahumanu and Opiia, and the remainder from funds furnished by Mr. Williams of Utica, N. Y.

31. [No. 6] /Ka /olelo a Iesu ma ka mauna, /i kakauia'i e Mataio.

(*At end*,) Oahu. Printed at the mission press, Feb. 1827, Ed. 18,000. 16 pp. 8vo. in half-sheets. (6x3 $\frac{7}{8}$ ).

The sermon of Jesus on the Mount as written by Matthew.

32. He mau / himeni Hawaii / he mea hoolca'i / i / ke Akua mau / ia / Iehova.

(*Quotation. 3 lines, Davida.*)

Akolu ke pai ana / i mahuahua'e / Oahu: / paia i ka mea pai palapala a ka/poe misionari./ 1827./ 108 pp. 12mo. in half-sheets. (4 $\frac{3}{4}$ x2 $\frac{1}{2}$ ). 10,000 copies.

Some Hawaiian hymns. Something of praise to the eternal God, Jehova. Third edition of 6 and 26.

33. A set of certificates for native teachers was printed in an edition of 1000 copies.

34. (No title.) [No. 1.]

(*At end*,) Oahu Mission Press, Mar. 1827. 3. ed. 20000, total 83000. 8 pp. (6x3 $\frac{7}{8}$ ).

Third edition of 17 and 28.

35. (No title page.) [No. 2.] He mau olelo, i waeia maloko mai o ka palapala hemolele.

(*At end*,) Oahu: mission press, Apr. 1827. 2 ed. 10,000, total 17,000. 4 pp. (6x3 $\frac{7}{8}$ ).

Some quotations selected from within the Bible.

Second edition of 16.

36. (No title page.) [No. 4.] Ke kanawai o Iehova.

(*At end*,) Oahu: mission press, Apr. 1827, 3 ed. 10,000, total 20,000. 4 pp. (6x3 $\frac{7}{8}$ ).

Fourth edition of 20, 25 and 29.

37. [Port regulations.]

[Honolulu: April, 1827.] 200 copies.

Not seen. Title from Memorandum of Printing.

38. [Port certificates.]

[Honolulu: April, 1827.] 200 copies.

Not seen. Title from Memorandum of Printing.

39. (No title.) [No. 1.]

[Honolulu: April and May, 1827.] 8 pp. 17,500 copies: total 100,000.

Not seen. Fourth Edition of 17, 28 and 34.

40. (No title page.) [No. 3.] He ui/no ka olelo a ke Akua./ (*At end*,) Oahu: mission press, May, 1827, 3 ed. 13,500, total 25,000. 8 pp. (6x3 $\frac{7}{8}$ ).

Third edition 15 and 24.

A new font of types arrived in June, 1827, which, having been judiciously selected to meet the requirements of the language in accordance with an estimate prepared by Mr. Loomis, permitted the setting up of 56 pages at once, i. e., 12 pages crowded duodecimo of Luke, and 44 pages 24 mo. of hymns.

Mr. Bingham writes on June 29, 1827.

“The number of pages of tracts which has been printed since Mr. Loomis left us amounts to 780,000, and two days’ more work on the press will make the aggregate of pages printed within six months 1,000,000.

“Mr. Loomis will, I think, be surprised to find that our press has printed as many pages and as much paper while he was on his passage home as it had done during his residence at the Islands. I shall not presume to say the work is done as well.”

The printers had at this time assisting in setting type the services of a young man from Boston, James Carey, who, on account of lameness in his ankles, had been left by one of the whale-ships during her cruise. While waiting to rejoin his ship, he was glad to accept a home with Mr. Bingham, working two days and a half each week for his board, and receiving Boston journeyman printer’s wages for the balance of his time. As Mr. Bingham was obliged to leave Honolulu on account of ill health, Mr. Goodrich was removed from Waiakea in the fall and assumed charged of the printing.

During the autumn the high chiefs of all the islands were convened at Honolulu to consult respecting certain complaints of foreigners. There they enacted laws against murder, theft and adultery, which were adopted unanimously and ordered printed. Three other laws prohibiting gaming, fornication and the retailing of ardent spirits were proposed and ordered published for further consideration and the information of the people. The three first were to go into effect March 1, 1828.

The missionaries complied with their request and printed the laws as a handbill. They were to be taught in all the schools.

41. He olelo no ke kanawai. (Signed) King Kauikeaouli.  
Oahu Honolulu, Dekemaba 8, 1827.

5 laws.

42. He olelo no ke kanawai. (Signed) King Kauikeaouli.  
Oahu Honolulu, Dekemaba 8, 1827.

6 laws.

Printing of the Gospel of Luke began in December and by the middle of the month 4500 copies of the first sheet of the edition of 10,000 had been worked off, many of which were at once distributed.

43. Ka / euanelio / a Luka: / oia ka moolelo hemolele / no ko kakou haku e ola'i / no Iesu Kristo; / i laweia / i olelo Hawaii. / (*Quotation, 1 line*) Cut. 72 pp. Map. 12 mo. in half-sheets ( $7 \times 4\frac{1}{8}$ .) 20,000 copies. Completed in 1829.

Oahu: / i paia ma ka mea pai palapala a ka poe misionari. / 1827.

Meanwhile, on Saturday, Nov. 3, 1827, a reinforcement for the mission had embarked at Boston in the ship Parthian. Among their number was Mr. Stephen Shepard, of Johnstown, N. Y., who had volunteered his services as a printer. Besides the ordinary supplies, a printing press, types, paper, &c., were taken. The missionaries also carried 20,000 copies of the spelling book and an equal number of the tract numbered 2, which had been printed under the inspection of Mr. Loomis at Utica, N. Y., at the expense of a gentleman of that city, Mr. William Williams.

44. (Spelling book.)

Utica, N. Y.: 1827. 8 pp. 20,000 copies. (Not seen.)

45. [No. 2.] / He olelo a ke Akua. /

(*At end*.) New York, 1828.—Ed. 20,000. 4 pp. ( $5\frac{3}{4} \times 3\frac{3}{4}$ ).

46. (No title page.) [No. 5.] Ka manoa o na alii.

Utica, N. Y., W. Williams. n. d. (1827), 8 pp. ( $5\frac{1}{2} \times 4\frac{1}{8}$ .)  
Edition 20,000.

The American Tract Society were printing Our Lord's Sermon on the Mount at the time, and a considerable number of copies were ready to be sent in the Parthian.

47. (No title page.) [No. 6.] /Ka / olelo a Iesu ma ka Mauna, / i kakauia'i e Mataio. /



[No. 1.]

A E I O U a e i o u

H	h	he	N	n	nu
K	k	ke	P	p	pi
L	l	la	W	w	we
M	m	mu			

Bb Dd Gg Rr Ss Tt Vv Zz

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

I II III IV V VI VII VIII IX X XI XII XIII  
XIV XV XVI XVII XVIII XIX XX

, ; : - ? ! " — ( — ) [ — ] { } § \*

I.					ci	eu	ou	ua
Ha	he	hi	ho	hu	aa	ee	ii	oo
ka	ke	ki	ko	ku	moo	poo	laa	luu
la	le	li	lo	lu	waa	kee	lii	hoo
II.					IV.			
ma	me	mi	mo	mu	Hae	hai	hao	hau
na	ne	ni	no	nu	kae	kai	kao	kau
pa	pe	pi	po	pu	lae	lei	lau	nou
wa	we	wi	wo	wu	nae	nei	mai	mau
III.					pac	pai	pau	fou
Ac	ai	ao	au		hou	kou	wai	wau

# PI-A-PA.

A	E	I	O	U	a	e	i	o	u
H h				he	N n				nu
K k				ke	P p				pi
L l				la	W w				we
M m				mu					

B b D d G g R r S s T t V v Z z

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16  
17 18 19 20

I II III IV V VI VII VIII IX X XI  
XII XIII XIV XV XVI XVII  
XVIII XIX XX

, . - ? ! " — ( — ) [ — ] & P T S \*

I.	pa pe pi po pu
Ha he hi ho hu	wa we wi wo wu
ka ke ki ko ku	III.
la le li lo lu	Ae ai ao au
II.	ei eu ou ua
ma me mi mo mu	aa ee ii oo uu
na ne ni no nu	moo poo laa luu hee
	waa kee lli hoo puu

The fifth spelling book, 12 pages.

(*At end*,) New York: / printed by the American Tract Society, 1828.—Edition 25,000. 16 pp. (6x3 $\frac{3}{4}$ ).

During the early part of 1828, Mr. Goodrich was striking off a new edition of hymns, the small tract or handbill containing the new laws, and the Gospel of Luke. The latter, commencing with an edition of 10,000 copies, but afterwards increased to 20,000, was but half completed by September. A helu or arithmetic of 8 pages was printed before the arrival of Mr. Shepard.

48. (No title page.) No. 7. Aritemetika. Oia ka hoike helu.

(*At end*,) Oahu: printed at the mission press, Jan. 1828. 12 pp. (6x4).

Unique copy owned by Rev. Sereno Bishop.

49. (No title page.) No. 7. Aritemetika: / Oia / ka hoike helu.

(*At bottom of first page*) M,DCCC,XXVIII. (6x3 $\frac{1}{8}$ ). 8 pp. 5000 copies.

The reinforcement arrived March 30, 1828. Mr. Shepard was located at Honolulu with both presses, as he could superintend two as easily as one and it was thought better to enlarge the establishment there rather than to divide their means to make another.

Mr. Shepard, in a letter to Mr. Evarts, June 5, 1828, writes:

“When we arrived Mr. Goodrich was superintending the press, which he has done to good advantage. The History of Joseph was in press, part of the last form set up. Also one form of Luke printed and another ready for press. Since then we have finished the History of Joseph, worked off the last sheet but one of the hymns, and have the other ready for press, as it is contemplated to put another edition of hymns immediately to the press. Both editions will probably be sold by the time we can hear whether an edition will be printed in America. The press itself is in better order than was expected. The crack of the screw is of such a nature as not to injure it materially. It is not, however, sufficiently powerful to do justice to the close, heavy forms of Luke. We have not tried the one received by the Parthian, but intend to put it up soon.”

50. (Ely.) [No. 8.] / Ka / moo olelo no Iosepa, / i kakauia'i e Mose. /

(*At end*,) Oahu: mission press, April, 1828.—Edition 16,000. 32 pp. 8 vo. in half-sheets. ( $6\frac{1}{2} \times 4\frac{1}{4}$ ). 16,000 copies.

The story of Joseph as written by Moses.

51. He mau himeni Hawaii: he mea hoolea'i i ke Akua mau, ia Iehova. Aha ke pai ana i mahuahua'e.

Oahu: paia i ka mea pai palapala a ka poe misionari, 1828

(*At end*,) Mission press, Oahu, 1828, 4th ed. 10,000, 108 pp. 12 mo. in half-sheets. ( $5\frac{1}{2} \times 3\frac{1}{2}$ .)

Some Hawaiian hymns in praise of the eternal God, Jehova.

Fourth edition of 6, 26 and 32.

In a letter Dec. 5, 1828, Mr. Shepard calls attention to the words "Himeni Hawaii" in the new edition of hymns, which are printed in lower case type, there being no capital letters of the right size on hand.

On June 12, 1828, Mr. Bingham thus describes the new edition:

"Our little Hawaiian hymn book of 47 pages has been revised and republished with the addition of 53 new hymns, making together 108 pages. These are partly translations of favorite hymns in use in our ehurehes, partly paraphrases or translations from select passages of scripture poetry and partly original, intended to bring home the invitations, doctrines and duties of the Gospel, to exhibit the character of God, the beauty and excellence of the Redeemer and in various forms to express the feelings of piety in the language of penitence, faith, hope, joy, gratitude, praise, supplication and adoration."

Mr. Ely, who was invalided home in the fall, took with him a small box of hymns of the new edition to be bound in the United States.

The press brought out by the Parthian had been set up by this time and one form of twelves printed upon it. It was found to be an old press of small size and insufficient power, but nevertheless much superior to the old one.

Although 20,000 spelling-books had arrived from America, so great was the demand that in December, 1828, another edition of 20,000 was printed from the old form from which had already been taken 100,000 impressions, a total of 120,000 at the islands, or 140,000 in all.

52. (No title.) [No. 1.]

[Honolulu: Dec. 1828.] 8 pp.

Fifth Hawaiian edition of 17, 28, 34 and 39.

By a regulation made at the general meeting of 1828 the missionaries were permitted to sell books for cash.

As there was no other press at the islands the missionaries were from time to time called upon to print handbills for the merchants and proclamations, laws, &c., for the king and chiefs.

On this subject the following resolutions were passed:

“Resolved, That we approve of printing such articles for them as may appear likely to be useful, and not repugnant to the interests of civilization and Christianity.

“Resolved, That all documents from the king and chiefs, to be translated or printed be at the disposal of the committee on printing, except in cases of translations which may occur when the said committee are not present.”

In Dec. 1828, the brethren at Lahaina sent down a small tract designed as a supplement to the spelling book. It contained the divisions of time, measurements, elements of geography, and elements of language, It was printed in eight pages in an edition of 1000 copies. After being revised and altered 20,000 more were published.

53. (L. Andrews.) [No. 1.] He hope no ka pi-a-pa.

(No imprint.) [Honolulu, 1828] 8 pp. First edition, 1000 copies.

A statement of the expenditures for paper, as rendered by Levi Chamberlain, Jan. 21, 1829, is as follows:

1823. Paper of this year was brought out by the first missionaries and is not entered into the expenses of the printing department.

1824. Purchased and received by donation  $3\frac{1}{3}$  reams foolscap  
estimated at .....\$ 20 95

1825. Purchased 14 reams foolscap ....\$117 25 ....

Received from America 13 reams demi ....77 00 .... 194 25

1826. Purchased 157 reams foolscap ....501 00 ....

Received from America 40 reams demi....165 00 .... 666 00

1827. Obtained 1 ream foolscap ....1 53 ....

Received from America 90 reams demi ....265 00 .... 266 53



1828. Purchased 301 reams foolscap ....	903 00 ....
Received from America 40 reams demi and 4 reams	
, foolscap .....	236 74 .... 1139 74
	<hr/>
	\$2287 47

Meanwhile, the portions of the New Testament carried to to America by Mr. Loomis were being printed under his supervision.

54. Ka / euanelio / a Mataio: / oia ka moo olelo hemolele no ko kakou / haku e ola'i, / no Iesu Kristo, / i laweia i olelo Hawaii. / Hookahi keia o ke pai ana. /

Rochester, N. Y.: / Paiaa ma ka mea pai palapala a Lumiki. / 1828. / 69 pp. 12 mo. in half-sheets. (7x4 $\frac{1}{8}$ ). 15,000 copies.

The Gospel of Matthew. These are the saered writings of words of our Lord and Saviour Jesus Christ. Brought into Hawaiian. This is the first edition.

55. Ka / euanelio / a Mareko: / oia ka moo olelo hemolele no ko kakou / haku e ola'i / no Iesu Kristo, / i laweia i olelo Hawaii. / Hookahi keia o ke pai ana. /

Rochester, N. N.: / paiaa i ka mea pai palapala a Lumiki. / 1829. / pp 71-115. 12 mo. in half-sheets. (7x4 $\frac{1}{4}$ ). 15,000 copies.

Mark is paged consecutively after Matthew, the title page of Mark occupying page 71, or the next to last page of the last form of Matthew, and hence appearing at the end of separate copies of Matthew. It would therefore appear that although separate copies of Matthew exist, no copies of Mark could be issued apart from Matthew, unless without title page.

56. Ka / euanelio / a Ioane : / oia ka olelo hemolelo a ko kakou haku, / a / Iesu Kristo, / i laweia i olelo Hawaii. / Hookahi keia o ke pai ana. /

Rochester, N. Y.: / paiaa i ka mea pai palapala a Lumiki. / 1829. / pp. 117-171. 12 mo. in half-sheets. (7x4 $\frac{1}{8}$ ). 15,000 copies.

The Gospel of Luke had been passing through the press for over a year. The first form was printed in Dec. 1827, before the arrival of Mr. Shepard; the second form in the summer of 1828, the third in November; while the remaining three were printed in the following January, February and March respectively. As

# EUANELIO

A LUKA:

OIA KA MOO OLELO HEMOLELE.

NO KO KAKOU HAKUE OLAI.

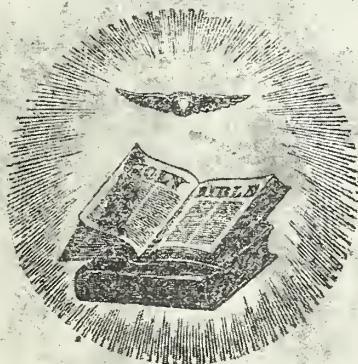
NO

## IESU KRISTO;

I LAWEIA

OLELO HAWAII.

"I loko oia ke ala, ho malamalama ke ala no na kanaka."



OAHU:

U PAHA MA KA MEA PAI PALAPALA A KA POE MISIONARI.

Nov. 1827.

*Rev. H. Bingham*

Title page of Luke. (43, p. 26).

# KUIKANI.

Articles made and agreed on at Honolulu, Island of Oahu, this 30th day of Nov. 1836.

ART. 1st. English subjects shall be permitted to come with their vessels and property of whatever kind to the Sandwich Islands, they shall also be permitted to reside therein as long as they conform to the laws of these Islands, and to build houses and warehouse for their merchandise with the consent of the King, and good friendship shall continue between the subjects of both countries, Great Britain and the Sandwich Islands.

ART. 2d. English subjects resident at the Sandwich Islands are at liberty to go to their own country or elsewhere, either in their own or any other vessel; they may dispose of their effects, enclosures, houses, &c. with the previous knowledge of the King, and take the value with them without any impediment whatever. The land on which houses are built is the property of the King, but the King shall have no authority to destroy the houses, or in any way injure the property of any British subject.

ART. 3rd. When an English subject dies on the Sandwich Islands, his effects shall not be searched or touched by any of the Governors or Chiefs, but shall be delivered into the hands of his executors, or heirs if present, but if no heir or executor appear, the Consul or his agent, shall be executor for the same; if any debts were owing to the deceased, the Governor of the place shall assist and do all in his power to compel the debtors to pay their debts to the heir or executor, or the Consul, in case no heir or executor appears, and the Consul is to inform the King of the death of every British subject leaving property upon the Sandwich Islands.

KAMEHAMEHA III.

ED. RUSSELL, Captain of  
H. B. Majesty's Ship Acton.

He mau olelo kua i hooponoponoia i hooponoponoia ma Honolulu ma ka Moku Oahu i ka la unaiunaiunai o Novemaba, 1836.

PAUO 1. E nei i nei ko Enelani mau kanaka e hele mai i ko Hawaii pae aina me ko lakou inu inu a i ko lakou waiwai, o kela waiwai e kela waiwai; o nei i nei hoi lakou o nola itala, i loko o ka lola o ka manawa o nola pae a malalo o ke kapuwai, a e kukuia i nola o nola a i mo na hula o nola i ko lakou waiwai, ko nei mai ko ali; a o mau ke kukaia maika i waiwai o na aina o Beritania Nui laua ma na aina o Hawaii nei.

PAUO 2. He mea pono i na kapaka o Enelani o nola ana ma Hawaii nei o kela i ko lakou aina, o i na wahi e na luna o ko lakou mau moku e luna o na moku e na paha; o lakaia lakou ke kua i loko a i ko lakou waiwai, na pahaia na hale a i na mea e i na mea, ko loko o ko ali, a e loko pu me lakou i ka loko o na mea, a e mea ma i ka mea. Aka o ka loko ma loko i kukuia i na hale no ke ali i na, a e mea e kiki o ko ali ko waiwai i na hale a e hana hana i ka waiwai a kekahi kanaka o Beritania.

PAUO 3. A i make kekahi kanaka o Enelani ma ko Hawaii pae aina, aole e hana kela ana waiwai, aole hoi e hoopua e kekahi o na Kinana e nei i nei, aka e haawia i ka loko o na mea ma i kukuia a i a kono mau hoolina paha, i na paha lakou maanei, a i ole ika ka hoolina a o ka mea i kukuia ai paha, alaia e loko ko Konakele o kono hope paha i mea ma o hooponopono ma i mea, a i na he mau aia ka kekahi i ka mea i make aia la, e loko ka Kinana o i na wahi, a e koi aku, ke kiki i na, i na mea aia e hoolaka i ka lakou mau aia i ka hoolina a i ka mea i kukuia i na, a i ole ika ka hoolina a o ka mea i kukuia i na, alaia e kukuia i ko Konakele. A na ke Konakele e nei aku i ko ali i ka make ana o na kanaka Beritania e pan, nona na waiwai e waiho ana ma kela pae aina.

KAMEHAMEHA III.

ED. RUSSELL.

Treaty made in 1836.

many copies of each form had been distributed as fast as issued, it was necessary to reprint portions to secure enough complete copies.

The operations of the press were hampered not only by the scarcity of paper, but by the lack of sufficient type of the two letters most prevalent in the Hawaiian language.

Mr. Shepard writes October 8, 1829:

“By the Hagua we received two boxes of type, 207 lbs.—but it is useless for printing Hawaiian, as there are not enough of the letters *k* and *a* for only five or six pages. All the other type is so much worn as to render it impossible to continue the printing to any great extent. We shall retain the new font for use in printing in English.”

A letter from Mr. Shepard, Oct. 28, 1829, gives in detail the operations of the press since his arrival, March 31, 1828:

At that time Mr. Goodrich had commenced the printing of three works, and one of them was nearly through the press. First, the Gospel of Luke, the first twelve pages of which were printed and were selling; the next twelve pages were in type and partly corrected. Secondly, the hymn book; 72 pages were printed but nothing done towards the rest. Thirdly, the History of Joseph; 24 pages of this work were printed and the press was waiting for the remaining part of the copy.

In a few days Mr. Ely, the translator, arrived and the last sheet was put to press immediately, and the natives were soon perusing this fine piece of Scripture history, it being the second portion of connected Scripture which was finished in Hawaiian. 16,000 copies were printed.

As soon as circumstances admitted, we resumed the printing of the hymns. They were soon completed, making a volume of 108 pages. 10,000 copies were printed in this edition.

It was then thought desirable that another edition of 10,000 copies should be printed immediately, which was done in the course of the summer, making in all 20,000 copies.

About the time the second form of Luke, containing twelve pages was corrected and printed. One form occupied the press ten working days.

About the middle of November the third form of Luke was printed; the fourth on January; the fifth in February, and the sixth in March, being the last. 10,000 copies were printed. It had been sold or given out by the single sheet at some of the

stations, so when the last was printed but few of the first were remaining.

By the Parthian 20,000 spelling books were received, but in December another edition was printed here consisting of 20,000 copies, making in the aggregate 120,000 printed at this office, to which add 20,000 printed in Utica and there have been printed 140,000 copies of this work since its first publication.

The translation of a historical tract from the first part of Genesis was commenced early in the summer, and one form of eight pages was printed in January, but for reasons connected with the translation the printing of the remainder was suspended. We expect to resume the printing of this tract as soon as a vessel returns from the windward with Mr. Bishop.

Mr. Richards having translated Acts and the historical parts of Exodus and Leviticus, and they being ready for the press, it was deemed advisable that he should come down and superintend them while printing. He arrived near the latter part of May and we immediately commenced printing and were proceeding agreeable to our wishes, when Mrs. Shepard was taken sick and as we were then living at the house of Mr. Ellis, at some distance from this office, my attentions being necessarily divided between the office and the sick, the work of the office lingered. In a few days Mr. Richards was taken sick, and the business was entirely suspended.

(Work was resumed in July) and on the 28th of August Acts was finished and 32 pages or two forms of Exodus were also printed and to the 64th page of the same in type, but not corrected. Mr. Richards left here on the 26th of August for Lahaina.

Last Saturday I finished correcting the last sheet of Exodus and Leviticus, and on the same day was finished the press work of the fifth sheet, so there are now two more to print, which will probably be done in the course the present month.

There is one thing which materially affects the operations of the press and prevents the accomplishment of so large an amount as it could do, and that is proof reading. There so many things requiring the attention of the only person at this station who is enabled from his knowledge of Hebrew, Greek and the Hawaiian languages to do this duty, that it seems very desirable that he have assistance while other works than his own are printing. On this account Mr. Richards was invited to come down and attend to the work translated at Lahaina, and assist in correcting it, and Mr. Bishop is expected down in a few days for the purpose of attending to the work translated at Kailua.

I wish you to notice particularly that all the work mentioned



above has been done by one press, and the principal part of it by three natives. We have never had but one press at work at the same time and there is not work enough at present to keep this one employed all the time.

I think the question is fully settled that by the assistance of natives printing may be done here to any extent desirable. But they must be dealt with differently from apprentices in America. They must be paid a certain sum by the piece, token or thousand, when they work, or they will soon become dissatisfied. They cannot get their food without pay. The chiefs do not wish to board them unless it should be some that have been to America and are decidedly pious, as was the case with Richard.

In April, 1828, there was a native learning to set type, but as he had nothing but the privilege of learning, he said he was *pōloli*, or hungry, and left. It was deemed advisable after this occurrence to allow fresh hands in the office about half price till they are well acquainted with the business, and then give them common American prices. Accordingly in a few weeks I made an agreement with the same boy that if he would come back he should have 12½ cents for setting the types for a page of Luke and 6 cents for a page of tracts, with which he appears pleased, has continued steady ever since and has become a great help in the printing business.

The boys that fold are paid two cents per quire for folding duodecimos and one cent per quire for octavo. Those that work at press and are well acquainted with the business are paid 25 cents per token of royal paper, and 20 cents per token for foolscap. This arrangement and these prices are approved by the mission so far as I know.

Previous to April, 1828, the folding of the books was done at the different stations, but as this system was attended with so many disadvantages it has been decided best to have it all done here. Accordingly nearly all the works that have been printed since the said date have been folded here. This of necessity adds a very large item to my cares, and to the expenses of the office. But at the same time it relieves the different missionaries of a great burden by putting the books into their hands ready for stitching, which is still done at the different stations. But I hope this will ere long be taken off their hands, so that they may not be entangled with the outside of books, while it is highly important that their whole attention should be directed to the right forming of the inside. May we not expect the Board will send us a book-binder and materials and thus save a large amount of care to the valuable missionary. If the New Testament as a whole is to be printed how desirable it seems to have it bound before it

goes into the hands of the people, and if all the books were bound they would be of so much more service to the people.

By the Hagua we received two boxes of types containing 207 lbs., but it is with the deepest regret that we are necessitated to mention to you that they can be of no use to us in printing Hawaiian, as it is an English font, containing enough of the letters *k* and *a* for only about five or six pages, and we regret it the more as all the other type in the office is considered so much worn as to make it quite certain that the printing cannot be prosecuted to any great extent, unless there should be an immediate shipment of type according to the late letter of the committee for the supply of types, paper, &c. It has been thought desirable to retain this font for the purpose of using it for English should there be occasion to use it.

Yours &c,

STEPHEN SHEPARD.

J. EVARTS, Esq.

57. (L. Andrews.) He hope no ka pi-a-pa. [No. 1.]

(*At end*.) Oahu: mission press, 1829. 2d ed. 20,000,—total 21,000. 8 pp.

Second edition of 53.

58. (Richards.) (No title page.) Ka oihana a ka poe luna-olelo no Iesu Kristo.

(No imprint.) [Honolulu: August 28, 1829.] 64 pp. 12 mo. in half-sheets. (8x5 $\frac{1}{4}$ ). 10,000 copies.

The acts of the head speakers of Jesus Christ. (Book of Acts.)

59. No ka moe kolohe. (Signed) Kauikeaouli.

Oahu: Sept, 21, 1829. Broadside. (9 $\frac{1}{2}$ x7 $\frac{1}{2}$ ).

Relating to adultery.

60. (No title.) [Proclamation of the king.] (Signed) Kauikeaouli.

Oahu: October 7, 1829. Broadside. (15x8). Parallel columns, Hawaiian and English.

61. O ke kipa ana mai o ka mokukaua Vinekene i na aina o Hawaii nei. (Translation). The visit of the ship of war Vincennes to the Sandwich Islands. (Letters from Capt. W. B. Finch to King Tamaamahah and from Saml. L. Southard, Secretary of the Navy, to Tamahameha III) (English and Hawaiian in parallel columns).

## HE OLELO HOONAAU AO

i ke kanaka i ka ke Akua; e like me ke ano  
no ka ke Akua olelo i haawi mai la na kahuna  
nui no ko Iesu Kristo Ekalesia, mai Iesu Kristo  
mai; a keia manawa.

He mea hoike i na mea e manao io aku ai ke  
kanaka, a e hana mai hoi ia i malama pono ai  
i ke Akua.

---

“ E hele hoi oukou, a e ao aku i ko na aina  
“ a pau loa.

“ ..... Eia hoi, e noho mau loa au me oukou, *i na ka a Iesu*  
“ a hiki aku i ka hope loa o keia ao ”

§. *Mataio.* 28. 19. 20.

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“ E ku paa oukou, a e malama pono hoi i na  
“ meahawhi i hoonaau aia mai oukou no ka olelo,  
“ a no ka makou palapala hoi.”

11. ko *Tesalokike.* 2. 15.

MACAO.

1831.

The first Catholic publication, a catechism.



Mission press, Oahu. (October, 1829.) Broadside. (12½x8.)

62. (No title page.) (Richards.) [No. 10.] Ka puka ana. I kakauia'i e Mose.

(*At end*,) Oahu, mission press, Oct. 1829. Ed. 10,000. 112 pp. 8 vo. (6x3¾).

Exodus from Chap. 21, with omissions and some fragments of Leviticus.

63. (No title page.) [No. 7.] Ka moo olelo kinohi, / i waeia noloko ae o ka palapala / mua a Mose. /

(*At end*,) Oahu, mission press, December, 1829. 104 pp. 8 vo. (6x3¾). Ed. 10,000.

The story of creation taken out of the first writings of Moses. (Genesis.)

Between Christmas, 1829, and New Year's, Mr. Bingham prepared for the press a first book for children, containing alphabets, large and small, easy spelling and reading lessons, several catechisms for children, a few short hymns, various selections from Scripture, and an abridgment of the Decalogue in the form of a dialogue adapted to the youngest child's capacity, the whole making a little book of 36 pages 18 mo. embellished with appropriate cuts which had been kindly furnished by the American Tract Society.

Within a week from its commencement Mr. Shepard carried it so far through the press that a number of copies were ready at the commencement of the year, and great eagerness was manifested by the children to get first copies of the New Year's present.

All of the 2000 copies first printed were at once distributed and the mission approving the work, a second edition of 13,000 copies was finished and a third of 10,000 recommended.

64. (H. Bingham.) He palapala mua na na kamalii, e naauao ai i ko lakou wa opiopio.

Oahu: na na misionari i pai. Dec. 1829. 36 pp. 12 mo. in half-sheets. 2000 copies.

65. He ninau hoike no ka moolelo o ka palapala hemolele. I ikeia ai ka hana ana a ke Akua a me na kanaka, mai ke kumu mai a hiki i ka wa o ka Iesu mau lunaolelo. He mea e pono ai

na makua a me na keiki a me na kula. Cut. (*Quotation, 3 lines.*)

Oahu: na na misionari i pai. 1830. 192 pp. 8 vo. in half-sheets. ( $6\frac{1}{4} \times 4$ ).

(*At end,*) Oahu: mission press, March, 1831. Ed. 10,000.

Two or three rude cuts were inserted by Mr. Bingham as an experiment, that representing the destruction of Sodom and Gomorrah taking him but one hour to engrave on wood.

66. (H. Bingham.) He palapala mua na na kamalii, e naauao ai i ko lakou wa opiopio.

[Honolulu: 1830.] 13,000 copies.

Not seen. Second edition of 64.

67. (H. Bingham.) He palapala mua na na kamalii, e naauao ai i ko lakou wa opiopio.

Oahu: na na misionari i pai. 1830. 36 pp. 12 mo. in half-sheets. ( $5\frac{1}{2} \times 3\frac{1}{2}$ .) Mission press 3d ed. 10,000 to 25,000.

Third edition of 64 and 66.

The first book for children to be taught when young.

68. Ka palapala a Paulo i ko Roma. pp. 1-28.

Ka palapala mua a Paulo na ko Korineto. pp. 28-54.

Ka palapala lua a Paulo na ko Korineto. pp. 54-72.

[No imprint.] [Honolulu: 1830.] 72 pp. ( $7\frac{7}{8} \times 4$ .)

69. (No title.) [No. 1.]

(*At end,*) Oahu: mission press, Feb. 1830. 6 ed. 12,000.

Total 132,000. 8 pp. ( $6 \times 4$ .)

Sixth edition of 17, 28, 34, 39 and 52.

This item completes the detailed record of the first decade of the existence of the mission. Thenceforward more abundant material, both of translations and supplies, enabled the missionaries to employ their facilities for printing to a much greater extent, a complete bibliography of which output it is our expectation soon to print.

In November, 1831, the American Bible Society granted the sum of \$5,000 for printing an edition of 20,000 copies of the New Testament, and at about the same time a similar grant of \$500 was received from the American Tract Society for printing religious tracts in the Hawaiian language. An equal amount was re-



ceived from the latter society during the following year, when the Philadelphia Bible Society also donated \$1,500.

The reinforcement sailing from New Bedford Nov. 26, 1831, in the *Averick*, took out a third press and the necessary office furniture for a second printing establishment, at that time designed to be located somewhere on the island of Hawaii. Mr. Edmund H. Rogers, printer, accompany the missionaries under a contract for wages for a limited time. He arrived in Honolulu, May 17, 1832.

The first Catholic publication in the Hawaiian language, a little Catechism, was printed in 1831 at Macao.

He olelo hoonaauao i ke kanaka i ka ke Akua; e like me ke ano no ka ke Akua olelo i haawi mai la i na kahuna nui no ko Iesu Kristo ekalesia, mai ia Iesu Kristo mai a keia manawa. He mea hoike i na mea e manao io aku ai ke kanaka, a e hana mai hoi ia i malama pono ai i ke Akua. Quotations: Mataio 28: 19, 20, 5 lines; II. Ko Tesalonike, 2: 15, 4 lines.

Macao: 1831. 48 pp. (7x4 $\frac{3}{4}$ .) [Sec illustration].

This remained their only publication till about 1839, when we find reference to a second tract, no copy of which however is now known to exist.

J. S. Emerson writes Dec. 9, 1839:

"A few have joined the ranks of those who lay aside the Bible and say that a little tract, written in very poor Native, 24 or about 24 pages in length, is better than the Bible."

Again, on Jan. 3, 1840:

"Walsh, an Irishman, is the only priest they have on the ground at the present time. He has circulated a pamphlet in which are some texts of Scripture but more tradition."

Rev. Jonas King's letter to his friends in Palestine, Syria, &c., 1831, is listed among the publications of the mission in the annual report A. B. C. F. M. 1832, p. 79, but no record of its printing can be found in the reports of the printing committee or other detailed statements from the islands.

In a report by one of the missionaries it is stated:

"It was deemed advisable to translate the principal parts of the Rev. Jonas King's letter to his Roman Catholic friends in Syria, stating in a style well adapted to convince Sandwich Islanders his reasons why he could not be a Roman Catholic, and

to show this translation in manuscript to the principal chiefs without printing or publishing it in the native language."

It is of course possible that their determination was afterwards reconsidered and copies of the manuscript printed.

In 1832 the plan of division of books was to allow to Kauai  $6/40$  of the whole number printed; to Oahu,  $7\frac{1}{2}/40$ ; to Maui, &c.,  $9\frac{1}{2}/40$ ; to Kailua,  $3\frac{1}{2}/40$ ; to Kaawaloa,  $4\frac{1}{2}/40$ ; to Waimea,  $4/40$ ; and to Hilo,  $5/40$ .

No mention is made of the final abandonment of the original press, which had gradually lost its usefulness. On Nov. 23, 1831, the missionaries write:

"We have now but one press which can be used to any purpose, and Mr. Shepard thinks we ought not to rely upon this, as it may give out."

Again, Oct. 10, 1832, they complain:

"The two old presses which we have were both second hand presses when they were sent out. The one which was first sent is of little use, except as a proof press, and the other is liable to fail us."

Mr. Lemuel Fuller, a printer from Attleboro, Mass., sailed with the fifth reinforcement Nov. 2, 1832, in the ship *Mentor*, from New London, arriving Mar. 1, 1833. Mr. Fuller's health was such on his arrival that he was incapacitated for performing his duties as a printer, and it was soon found necessary for him to return to his native land. He sailed from Honolulu, Dec. 1, 1833, in the ship *Magnolia*.

Mr. Shepard, on account of ill-health, had been formally released from the care of the printing-office in March, 1831. He removed with his family to Lahaina, Mr. Goodrich taking the temporary superintendence of the press. He lingered for three years in constantly failing health, at times apparently on the point of death, and then recovering so as to devote some attention to the reading of proof sheets and to other business of the printing department, labors to which he was devoted even to the last. He died on July 6, 1834.

Among the rarest of the publications of the mission press are the records of the yearly meetings of the mission, published annually from 1830 to 1853.

The reason for the extremely limited editions of these series of

minutes, of which but 40 copies were printed, is explained in a letter to the corresponding secretary, dated Honolulu, Oct. 29, 1832.

The minutes of the three last general meetings of the mission or extracts from them have been printed, as you well know, but not for circulation out of the mission families, except to transmit to the Board. The reason for printing them has been to furnish each family with a copy in order that the members not present might know the proceedings of the meetings, and that all of us might have them to refer to as occasion might require. Printing them, it was thought, would be a saving of time and labor, as a good many copies would be needed to furnish each family and to supply the Board with a copy and duplicate. We carefully keep these copies from the eyes of strangers. Had our minutes been designed for circulation they would have been revised with much care and everything not proper to have been known out of the mission would have been withheld. We hope that our reason for printing our minutes will be regarded as having some weight, though we may have made a mistake in not withholding, even for circulation among our own number, some things which were inserted.

The commencement of printing at Lahainaluna in 1834 is thus related by the Rev. Lorrin Andrews, principal of the High School:

“About the middle of January a native printer arrived from Oahu, and commenced unpacking the type and putting them in the cases, though the office was not yet finished. About the 22d of January the office was finished, and on the 23d the press was set up. The first book put to press was a translation of Worcester’s Scripture Geography. On the 3d of February the first sheet of the geography was worked off. We soon found our press to be a poor one. Our types also were of two kinds, mixed together, some longer than others, but which we did not know until the experiment taught us. By separating them, we made better work afterwards. Several of the scholars expressed a desire to work in the office, which they were allowed to do after they had made composing sticks, for we had but one iron one in the office for several months, and even now we have not a supply. For the first six weeks, or two months, we did all our presswork, even the newspaper, without a frisket.

“The office, though exceedingly beneficial to the school, brought with it a host of cares that lay heavily upon me. Though I had worked considerably in a printing office at different times in former years, yet I never supposed that I understood the business. I never served an apprenticeship; I had never even made

up a form. I had worked only as a compositor and pressman. Hence I felt very awkward, for I soon found that our Hawaiian printer knew more of the business in detail than I did. I found it good exercise, however, to work the press, which I did for several hours twice a week at least.

"On the 14th of February, 1834, we published the first Hawaiian newspaper ever printed at the Sandwich Islands. Of the style in which it was got up I say nothing, as we had but one sort of type, and those had once been so much worn as to be thrown aside, as had also our press. We called our paper, *Ka Lama Hawaii*, that is, *The Hawaiian Luminary*. Its object was, first, to give the scholars of the High School the idea of a newspaper—to show them how information of various kinds was circulated through the medium of a periodical. Secondly, to communicate to them ideas on many objects directly and indirectly, such as we should not put into sermons, nor into books written formally for the nation. Thirdly, it was designed as a channel through which the scholars might communicate their own opinions freely on any subject they chose. The last page has been almost exclusively devoted to their use.

Previously to this, they had commenced writing compositions as a regular exercise in school. The paper has thus far been exceedingly interesting to the scholars. They have read it with avidity, and such parts as were designed for that purpose have been recited as other school-books. The cuts were engraved on wood, as also the title, by Doct. Chapin. It was designed merely for the school, and has not been extensively circulated beyond it. Indeed the sphere of our printing was limited to the school. The number of copies printed was two hundred."

During the first year the following items were printed:

L. 1. (A. Thurston.) He hoikehonua no ka palapala hemo-lele, he mea ia e akaka'i ke ano o na wahi i haiia mai ai ma ka olelo a ke Akua.

Lahainaluna: Januari 1834, 99 pp. 8vo. in  $\frac{1}{2}$  sheets. (6x4 $\frac{3}{4}$ ).

A geography of holy writings as given by word of God.

L. 2. *Ka Lama Hawaii*. He mea ia e hooloha ike, a he mea hoi e pono ai ke kulanui. Lahainaluna, Maui. Feb. 14 to Sept. 26, 1834; Dec. 5 to Dec. 26, 1834, (weekly) each 4 pp. woodcuts (25 numbers.) 100 pp. 4to. 200 copies.

L. 3. L. Andrews. He mau haawina no ka palapala hemo-lele. Vol. 1.

Lahainaluna, 1834. 100 pp. 16 mo. 200 copies.

Bible class book.

L. 4. Constitution &c.

(The marine association for the suppression of intemperance at the Sandwich Islands.)

(Lahaina, April 14, 1843.)

[Lahainaluna: 1834]. Broadside, (12¼x8), but printed folio, duplicated on 3d page.

L. 3. Ke anahonua. Oia ka mea e ike ai. Ke kumu o ke ana aina a me ka holo moku. He mea ia e pono ai ke kulanui.

Lahainaluna, 1834. 122; 45 pp. woodcuts, copper plates. 8vo. in ½ sheets. (8½x5½.) 1,500 copies.

The first 48 pages and then the first 64 pages were bound and issued prior to the completion of the whole work. Half pages are inserted opposite pages 67 and 75.

L. 5. Artemas Bishop. He helunaau.

Lahainaluna: 1834. 132 pp. 18 mo. Not seen.

L. 6. He moolelo no na holoholona wawae eha. He olelo ia e hookaka'i i ke ano o na holoholona eha wawae, a me ko lakou wahi noho ai, a me ka lakou hana ana. Ua pai pu ia na kii o na holoholona a pau i hoakakaia; o ke kii kekahi mea e akaka loa ai ke ano.

Lahainaluna, paia no ke kulanui, 1834. 192 pp. 12 mo. (7¼x4½).

L. 7. He kuhikuhi no ka palapala hemolele; he mea ia e pono ai na haumana o na kula Sabati.

Maui, Lahainaluna, 1834. 61 pp. 8vo. in half-sheets. (5¼x3¾.)

The printing office, which had been much inconvenienced by its small quarters, was removed to the new stone building in May, 1835, where there was ample room on the lower floor for the two printing presses and two standing presses. The second floor was occupied as a composition room, in which was a Ramage proof press, six stands and other furniture. The third floor was used as a storage and drying loft.

A sixth reinforcement sailed from Boston Dec. 5, 1835, in the ship Hellespont, among them Messrs. Edwin O. Hall, printer, and Henry Dimond, bookbinder. On arriving at Honolulu, June



6, 1836, they were stationed at the office there, Mr. Rogers being transferred to Lahainaluna.

At the delegate meeting, June, 1838, it was voted, in reply to a communication from Mr. Spalding, of the Oregon Mission:

“That we comply with his request to print small books for the Nez Perces missions and also forward a few copies of scripture and other cuts; also a Ramage press and small font of types from Lahainaluna, at the discretion of the printer there.”

They discouraged Mr. Spalding's suggestion that he should send a man on from Oregon to be instructed in printing and proposed rather to send one of their native assistants to him.

It was finally decided that as the health of Mrs. Hall necessitated her temporary sojourn in a cooler climate, and Mr. Hall could well be spared for a while after the completion of the work then in hand, it would be best to send him to Oregon for a year to set up the printing establishment there and instruct those designated to carry on the work.

To supply his place, a journeyman printer named Steele was employed to work and to superintend in the office, with Mr. Damon's cooperation.

Although mention is made in a letter of manuscripts sent on by the Oregon mission, and, as stated above, it was voted to print them on the mission press, no record of any such printing can be found, nor have the books been seen.

In an unpublished letter to the secretary of the A. B. C. F. M. dated Jan. 26, 1839, Mr. Hall writes:

“I have put up our old font of pica and long primer English and also the font of English received within a year or two. The two former are nearly worn out, but the latter is almost new. This latter we can dispense with with some inconvenience.

The press designed to be taken is only a small hand card press, which was a donation to this mission and came out with us in the Hellespont. I have had it put in order and hope to make it answer the purpose, till the wants of these missions shall require greater facilities.”

He left Honolulu March 2, 1839, arriving at fort Wallawalla May 3, on his way to Mr. Spalding's station at Clearwater River, 125 miles further on, which he reached May 14. The press was soon set up and a little book of twenty pages, 16 mo., which had been prepared by Mrs. Spalding and revised by Mr. Smith, was printed



in the Nez Perces language, the first book printed west of the Rocky Mountains. By January, a second book had been prepared, and Mr. Hall returned to Clearwater from Dr. Whitman's station and printed three or four forms, leaving the office in charge of Mr. C. Rogers, who had been employed by the mission as a printer.

He embarked for Honolulu May 19, 1840, arriving home June 24, with Mrs. Hall's general health much improved.

Nez Perces first book: designed for children and new beginners.

Clear Water: mission press, 1839. 20 pp. ( $5\frac{1}{2} \times 4\frac{3}{8}$ .)

Numipuain shapahitamanash timash. Ma hiwash naks ka watu timash hisukuatipaswisha.

Lapwai: 1840. 52 pp. 8 vo. in quarter-sheets. ( $5\frac{5}{8} \times 4\frac{3}{4}$ .) 800 copies.

This little press is still in existence and was exhibited at the recent Portland exposition, but with the mistaken idea that it was the original Hawaiian press as well as the pioneer press of Oregon. This same mistake was previously made in the following item, from the National Printer-Journalist, 1899. p. 380.

First Printing Press on the Pacific. The first press in the territory west of the Missouri River, with interesting historical incidents. By George H. Himes, Portland, Oregon.

This press, now in the rooms of the State Historical Society of Oregon, at Portland, bears the name of "A Ramage Patent Printing, Copying and Seal Press, No. 14," suitably inscribed on a brass tablet attached to the horizontal bar in which the screws to give the impression is placed.

Height, 12 inches; impression lever, 2 feet long; platen  $12 \times 14\frac{3}{8}$  inches; bed  $12\frac{1}{2} \times 16\frac{3}{8}$  inches; track 31 inches long; size of sheet printed,  $10 \times 14$ .

It stands on a strong wooden frame 30 inches high by  $26 \times 37\frac{1}{4}$  inches, in the form of a Roman cross.

The press was constructed in Boston, Mass., exact date unknown and sent, in 1819, to Honolulu, Sandwich Islands, by the American Board (the Foreign Missionary Society of the Congregational Churches of the United States) with type, paper, and fixtures, all together amounting to \$450, and was used by the missionaries there in printing translations of the Scriptures and hymns in the native tongue. Early in March, 1839, it was sent by the island missionaries to the American Board mission in

Oregon, which at that time had three stations \* \* \* and by mutual consent it was located at Lapwai, the central station, under the direct charge of Rev. H. H. Spalding, who began his labors there late in 1836.

Mr. E. O. Hall, a printer, afterward editor of the *Polynesian*, came with the press from Honolulu, and remained about a year initiating Mr. Spalding and other members of the mission into the mysteries of the "Art Preservative."

The press came by sailing vessel to Vancouver, thence by bateau and pack animals to its destination, where it was set up in an adobe house, and the first impression taken on May 18, 1839, —thus doing the first printing on the American continent west of the Missouri River. \* \* \* \*

On May 13, 1846, Messrs. W. P. Alexander and J. S. Emerson, the teachers at Lahainaluna, in their annual report, after acknowledging the receipts of a lithographic press, presented to the seminary by Mr. A. J. Stansbury, of Washington City, report that the Lahainaluna press had stood still most of the time since the general meeting of 1845, having been employed to do little more than finish the English and Hawaiian dictionary. Believing that the making of books would not thereafter claim so prominent a place in the labors of the seminary as previously, and believing that all the printing could be executed more economically at Honolulu than at Lahainaluna, they recommended that the whole of the printing and binding apparatus be removed to Honolulu.

In 1858, Mr. Whitney had been employed to do all of the mission printing, and in 1859, agreeably to instructions received from the Prudential Committee, the presses, type, furniture, &c., in the printing office, were sold to him for the sum of \$1,300— to be paid for in printing for the Board, and the mission press was *pau*.







